The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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From the Christian Mirror.

MILLENNIUM—NO 2.

As long as it is evident that God converts sinners through human agency, and as long as it is evident that this agency is *free*, i. e. to be performed or not, at the will of the agent, so long it is evident that christians may *hasten the Millennium*. And what Christian would not use his utmost influence, to advance a period, "the glory of which has been the burden of prophetic song, and a grand and leading subject of prediction from Genesis to Revelation?"

Are we not taught to pray, "Thy kingdom come, Thy will be done, on earth as it is in heaven?" and is this any thing but a petition that the day may speedily arrive when all men will be holy? But this will not be accepted as a prayer, or answered as such, unless it is accompanied by corresponding exertions.

What then are the exertions that ought to accompany this prayer? They are those which are prompted by an ardent desire that God may be glorified in the salvation of men.

What is there on earth which presents to Christians a more powerful inducement to be active in the cause of Christ, and contend earnestly for the doctrine of the cross—than the idea that this great and most glorious period is *near at hand*, and may be brought *still nearer* by their own more strenuous exertions? This period may be so near that youth who are now entering, and many perhaps who have already entered upon the stage of action, will live to see the termination of the 1260 years—so often alluded to in the prophecies—which may be said to be the beginning of what is called *the latter day glory*. And it is not impossible but that some may live till the blessed THOUSAND YEARS shall actually begin. What a season then is the present for action. What a season for acquiring laurels of unfading glory. The signs of the times manifestly declare that Christ has already began the work of subduing the nations to himself: and he will most surely carry it on until it is perfected.

Then what exceedingly great encouragement there is for Christians to arise, and take up arms on the side of their invincible and all conquering Leader, and go forth to meet the enemy; an enemy over whom victory has been promised by none other than the Lord God Almighty. Where is the christian whose heart does not burn to engage in this last great last conflict? Never was there a time, like the present, for action. Soon, yea, *very soon* it will be forever too late. Every Christian is called upon to exert himself to the utmost in advancing the cause of Christ on earth, and in preparing the way for this great day. The fields are all white for the harvest, and present the most pressing invitations for labourers to thrust in their sickles and reap. But alas! plenteous as the harvest is, the labourers are but few. Yet however lamentable this may be, there is no cause for despondency. The promises of Christ still remain precious and sure, as they were when given. We have only to ask for what is agreeable to the will of God, and we shall receive our petitions. *For if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.*"

These words need no exposition nor paraphrase.

Now we know that it is the will of God that more labourers should be sent into his harvest, for to this end has he commanded us to pray. But prayer, to be effectual, must be attended with corresponding efforts.

SIGMA.

THE DUTY OF PARENTS TO CHILDREN.

"But bring them up in the nurture and admonition of the Lord.—*Ephesians* vi. 4.

The signification of the word nurture, is nourishment or food—hence we conclude that the apostle's meaning is, that parents should feed the mind of the child with religious truth, and instruct them how to walk in the paths of virtue and holiness.

Hence, parents are to consider. 1. That the first law that children are to receive is from them. 2. The nature of this law *of the Lord*—Hence a law of righteousness—consequently we are prepared to say, that while children are passing from infancy to the time when their understanding and judgment are strong and clear enough to receive God's law by his word and Spirit, the Lord makes use of parents to verbally *impart* to them a knowledge of the good and the right way. Hence the command, *bring them up*; &c.

Again, when we look at the order in which the Lord works with those who have come fully to the years of accountability, we find it to be first; to call and incite; and if they are not regarded, then to condemn. Just so in this case; parents are first, if possible, to form the child's taste for the service of God, by presenting the miseries consequent upon vice, and the happiness which follows virtue. But if they are refractory, and commit sin, their parents are to admonish, reprove and discountenance them.

There is nothing more obvious, than that the impressions made in childhood and youth are abiding, and are apt generally to be regarded. And what is there calculated to make deep impressions on the mind of a child, more than the pious walk, the godly instruction and admonition of an affectionate parent.

Therefore may parents see the importance of religion to them, for without it they cannot obey the command to "bring them up in the nurture and admonition *of the Lord*." They cannot impart the nurture or teach the *way* without they are in it themselves. Neither can they admonish effectually for not doing that which they themselves neglect to do.

The swearing parent may prohibit his child from the same practice, in his presence, but in vain may he try to beget in him a hatred to it.

Hence parents need religion to obey the *command*.

Once more—Parents can see the importance of religion to them when they reflect, that to "train up a child in the way he should go, and when he is old he will not depart from it." Also, in involving in the reflection, the scene of a day of judgment, when parents and children must stand before the Judge of all the earth; and where the parents, after having brought up their children in the nurture and admonition of the Lord, will be enabled to say, "here are we, and those whom thou hast given us."

Oh happy reflection! Don't think of being without religion, ye who are parents. Souls are committed to your care! Then, for your own present and future happiness, and for that of your children, seek religion. How can you bear the thought of their losing their souls through your neglect.

BEGGARS.

Sheridan, in his life of Swift, relates the following anecdote:—Once when he was in the country, he received intelligence that there was to be a beggar's wedding in the neighborhood. He resolved not to miss the opportunity of seeing so curious a ceremony; and in order that he might enjoy the whole completely, proposed to Dr. Sheridan that he should go thither disguised as a blind fiddler with a bandage over his eyes, and he would attend him as his man to lead him. Thus accoutred they reached the scene of action, where the blind fiddler was received with joyous shouts. They had a plenty of meat and drink, and plied the fiddler and his man with more than was agreeable to them. Never was a more joyous scene.—They sung and danced, told their stories, cracked their jokes, &c. in a vein of humor more entertaining to their two guests, than they probably would have found in any other meeting on the like occasion.—When they were about to depart; they pulled out their leather pouches, and rewarded the fiddler very handsomely. The next day the Dean and the Doctor walked out in their usual dress, and found their companions of the preceding evening scattered about in different parts of the road and neighboring village, begging for their charity in doleful strains, and telling dismal stories of their distress. Among these they found many upon crutches, who had danced very nimbly at the wedding others stone blind, who had been perfectly clear sighted at the feast. The Doctor distributed among them the money which he had received as his pay; but the Dean, who mortally hated those sturdy vagrants, rated them soundly, told them in what manner he had been present at the weeding and was let into their roguery, and assured them, if they did not immediately apply for honest labor, he would have them taken up and sent to gaol. Whereupon the lame once more recovered their legs and the blind their eyes, so as to make a precipitate retreat.

THE BIBLE CAUSE IN KENTUCKY.

An Appeal to all the Friends of the Bible in Kentucky.

At a meeting held in the M'Chord Church in Lexington, on Monday the 18th February, 1828, it was resolved, in view of the alarming destitution of the Bible in our state, to raise the sum of $20,000 to furnish every family in the state destitute of a Bible with one—within the space of two years from this time. The Board of Commissioners which was then apointed to carry the resolution into effect, would now appeal to their fellow-citizens, and Christians, to co-operate with them in this great and good work, by ascertaining from actual investigation, the number, and names of families destitute, in their several counties, and soliciting funds to be placed at their disposal for their supply.

There is much in the aspect of the world at the present day, upon which the eye of Christian hope can rest, with peculiar confidence. And we think no man can contemplate, the vast difference between the efforts and energies of the church now, and the efforts and engergies of the church twenty years ago, and not see much reason fully to hope, that the day of the world's redemption from the bondage, and deathfulness of sin, draweth nigh. The signs of the times, seem to speak forth, the coming of mighty events. Four hundred and fifty ordained ministers of the gospel in heathen lands; 200,000 Pagan children under a course of religious instruction; the demolition of Idol god's and Idol temples, and erection upon their ruins, of sanctuaries for the Most High, —the translation of the Bible into 152 different languages in which it was before never read; the unparalelled increase in the operations and energies of Sabbath School Societies, Education, Missionary, Tract, and Bible Societies; the establishment of the Colony at Liberia, as a great moral light-house, to shed light on the dark moral desolations of Africa; the spirit of devotion that characterizes the servants of God,—the increased liberality of Christians of the present day,—the powerful revivals of religion in all parts of the world, by which we may say at least 200,000 have been added in our own country alone, during the past year, to the army of the Lord's host;—and above all, the fervent, united, and believing prayer, that is monthly breathed forth from many millions of Christians hearts for the coming of the Lord's kingdom upon earth with power & splendour; all speak a language, that seems to say "Alleluia, for the Lord God omnipotent reigneth." And the heart of Christian affection rejoices at the prospect.—Would to God, we could lift the veil of darkness, and wretchedness, that now covers many parts of our globe, and exhibit the whole earth, as one calm and peaceful scene, covered with the light, and joy and salvation of the gospel of Christ. But the "dark places of the earth, are yet full of the habitations of cruelty."—Many of the fairest spots of the world, are in bondage to ignorance, and spiritual death. Six hundred millions of souls, out of the eight hundred that people our globe, are unenlightened, unblessed, unsaved by the gospel of our Lord and Saviour. Nor is this moral desolation, this famine of the bread of life, confined to heathen lands. In lands where God is worshipped in his own sanctuary, and his gospel preached from the mouths of his own servants, are there tens of thousands, who are almost as degraded, and enslaved by as heavy chains of eternal death, as are the heathen, on whose soil the foot of a gospel teacher has never set. Nay, in our own state, under the very droppings of God's sanctuary, are there families, in which the *Bible is never read*; who are reared up from infancy to manhood, and who go, from manhood, to the grave, untaught in its truths, unblessed by its spirit, unrestrained by its precepts; with no God in whom they are taught to believe and trust; no Saviour to whom they look for salvation; no heaven which they hope for, as their long and eternal home. *They have no Bibles to point them either to God, or Christ, or heaven.* Nor is it a small number who are thus ignorant, and destitute of the word of life.—We hope we may be mistaken, but with our present data, we must believe, and announce, that *one third*, or about 33,000 *families in the state of Kentucky, have no Bibles in their houses;* and the data upon which we go is recent, actual investigations.

We have presented this view of the prospects of the church, and the moral desolations of the world, to urge all, to whom this appeal may come, to increased, and vigorous efforts. We believe the time is to come, when all nations shall worship Christ, and the whole earth be covered with the peace, and the blessings of the gospel. Now, any one who will reflect upon the extent of the superstitions and prejudices and barbarism of the world, must be convinced, that this event can only be brought about, through a very great increase of the means of salvation; these means can be afforded only from christian lands—and to make them adequate, the boundaries of the church must be enlarged; and the energies of the entire christian population must be brought into action. The Bible must be put into the hands of every man in our country, if we would have its whole energies directed to the advancement of the kingdom of Christ. It is then upon this ground, we would appeal to our fellow-christians to co-operate with us in the work of supplying every family in our state with the Bible. We pray that the kingdom of Christ may come, and his will be done, on earth as in heaven. His kingdom has not yet come upon 30,000 families in our own state, nor can his will be done on the whole earth, but through christian instrumentality. God works through men as his instruments; and he would have all in christian lands, to come up to his help against the mighty ignorance, and mighty idolatry, and mighty wickedness of six hundred millions of souls, in servitude to sin and death, because the day of their redemption draweth nigh. And here we would state a few facts relative to the destitution of the Bible in our state, lest some should think, the fact as stated, incredible. In Harrison county it was ascertained that out of 700 families visited in one district by a commissioner of the county, 340 had no bibles. In Fayette, out of 300 families visited permiscuously 100 were found destitute. In Scott, and Shelby county the destitution was found to be *one third*. In Boon county it was found to be less than in any other investigated, being between a third and a fourth.

Out of four or five counties then, in which investigations have been made, but one was found to have a destitution less than one third; in others, the destitution was a third; and in one nearly *one half*. We may then safely say, taking these as samples of the whole state, that one third, or about 33,000 of the families of the state are without the Bible in their houses. And we much fear, that when the truth shall be known, this destitution will be found much greater than at present we can conceive of.

It is then to supply this destitution, (against which we can no longer shut our eyes,) that Christ's kingdom may speedily come, that we make this appeal to our fellow-christians.

But it is not upon this ground alone, sufficient as it is, to stand as the base of an appeal, that should reach every heart, that we ask their co-operation. If all the world besides were enlightened by the gospel, & in our own country alone, were there any ignorant of its truths, and blessed not with its blessing; we could appeal to them as having in their bosoms the feelings of humanity, and sympathy. There is nothing in poverty that tends necessarily to debase the character. Many have there been, who were poor in this world's wealth, but rich in high, and elevated feeling, and with the indwelling of the Holy Ghost. The Son of man had not whereon to lay his head, and not a few of his followers have blessed the world with their piety and wisdom, who have wandered through it, friendless, homeless, and in poverty. But O the wretchedness & degradation of poverty without the Bible! It is in the abodes of the irreligious, untaught poor, that we see human nature in its most loathsome form, sunk in shame, and in the extreme of suffering. It is there the mouth is filled with cursing, and the hand extended in deeds of unnatural violence, and the body corrupted, and enervated by licentiousness. For this wretchedness of poverty, the *Bible* is the only corrective. The Bible is the poor man's blessing. It does seem to carry with it a power, found in no mere words of man. Wherever the Bible is extensively circulated, and read, we find peace, good order, and happiness prevailing.

It has often been said, and with truth, that religion, and

intelligence are the only sure supports of a Republic like ours. The moment the people become ignorant and corrupt, all hope of a well regulated government, is at an end. If ignorant, they are liable to imposition from every designing politician,—if corrupt, they are ready to lend themselves for a price to every unhallowed and licentious purpose. With confidence then, may we appeal to the Philanthropist politician. The Bible is generally thought the best foundation of good morals. "Let it be granted," says one, who well understood the subject, "that the Scriptures are perused with diligence by every one who is able to read them; is it too much to expect, that the noise of tumult and disorder may be hushed in peace,—that men may be taught to fear God, and honour the laws, —to discharge with fidelity all the relations, and duties of life." And we ask any man, does not the Bible produce these results? And if the want of it, be not the source of all that suffering and dereliction of principle that our land exhibits? He then, who lends his aid to the general circulation of the Bible, does his country, and fellow men individually, no ordinary service. To all who love their country, and wish to see its happy institutions perpetuated, consecrated by the blood and prayers of our fathers, we would say, circulate the *Bible*.

But the motive we would most strongly urge, upon our fellow-christians, is drawn from the fact, that only in the gospel are the words of eternal life. "Go ye into all the world and preach my gospel unto every creature; he that believeth, and is baptized, shall be saved, & he that believeth not shall be damned." And how can they believe on him, of whom they have not heard. They, who have no Bibles from which to draw instruction, know not, nor honour God, believe not upon, nor love the Lord Jesus Christ, have no hope of heaven, but when they die, die with the fearful looking of judgment to come. To those who know the value of the soul's redemption, no other appeal need be given. But may we not urge, as our Saviour urged upon his disciples, when he gave them their commission to heal the sick, raise the dead, and preach his gospel, "freely ye have received, freely give." Not only has he made us rich in this world's goods, and given us his word and all the blessings of his gospel; but through that word, by his Holy Spirit, has he saved us from death, and made us heirs of eternal life. Shall we not desire to point others to *him*, whom we feel as our Saviour? to give to them the hope we have within ourselves? to save others from whence we have been saved? Freely we have received, shall we not freely give?

And let none suppose, that it is impracticable to accomplish our object. It is indeed a new thing in our land, to see so much of the wealth of this world, expended to promote the cause of God. But we believe the time is coming, when the love of Christ shall open the hearts of men, to give liberally to his cause. When it was proposed to raise funds to supply every family of New-Jersey with a Bible, good men opposed it, because they thought it impracticable. But the thing has been done; neither men nor money were found wanting in so good a cause. In Pennsylvania, with a destitute population estimated at 60,000 families, the thing has not only been attempted, but will soon be accomplished. The same efforts are making in as many as seven or eight states of the union. There is no reason why we should fail; if all will but do what their duty demands. And our appeal is to all. —Our cause, is a common cause; it is not sectarian, nor contracted. The Bible is the common ground upon which we all meet. We march under one glorious banner, and that has inscribed upon it, the Cross of our Lord Jesus Christ. It is his gospel of glad tidings that we would sound in every house, and at every fireside. In this cause, we acknowledge no name but Christ; and around his standard, we all can gather with the Bibles in our hands, without note or comment or corruption of men, and spread out its truths before our fellow men, confiding in him who has said, "His word shall not return to him void, but shall accomplish that which he shall please, and shall prosper in the thing whereto he hath sent it."

JAMES BLYTHE, *Pres't. Board Commissioners.*
J. M. M'CALLA, *Sec'ry.*
Lexington, Ky. March 1, 1828.

From the Vermont Chronicle.

TO THE CHURCHES.

"Let every Christian man make it manifest"—that the power of the Gospel and the effect of the Gospel dwell within him. Let him do it, because for this purpose is he "made a spectacle unto God, and unto angels, and unto men." As, then, he would answer the great purposes of his being, let him do it.

And in doing it, let him bind himself to all his brethren in the church, with the same bonds, by which he has bound himself to the truth of God. Then let them go forward—a free, voluntary, holy brotherhood, who know nothing in their association but the duties enjoined by their great Master, and they will wield a power that shall remove mountains They shall do all things through the strength given from on high. They become associated, identified with the interest of God, and so long as he is faithful to himself, they will be aided by a hand unseen, but almighty; the wing of God is ever over them; the tower of God is ever nigh them; the army of God is ever on the right and on the left, to cheer and support them. O! how it looks to an elevated mind, to hear these men asking for courts, and canons, and digests, and prelates, and constitutions, to discipline themselves withal. How it looks, to hear them speak of difficulties on difficulties (thanks to God, they will always exist where sin is,) and call for human institutions—the institutions of men, to heal difficulties that admit of no cure, but new hearts and holy resolutions!! Around such a body will always cluster difficulties, for they are set for the defence of the truth—of the GOSPEL, in a world of error and of sin. But to resort to any thing but the grand, efficient principle of their union, the love of holiness, to overcome these difficulties, is at once to declare that they have not unquestioning confidence in the power of truth to sustain itself in these circumstances. It is to drive them off from the principles of their faith, to *temporary expedients*, for the attainment of a hollow-hearted peace. It is like life boats and fire engines, for safety, while no light-houses are built and no stores are made fire proof.

We need more unquestioning confidence that God will not leave nor forsake his cause in our own hearts, in our own church, in our own village, in our state, in our country, in our world. We need to go from the temporary aidances of time and man; and give energy and vigor to our action, from the everlasting, immutable relation, which God sustains to the truth, to his Gospel.—And when we can do this, we shall be satisfied that "all things, yea ALL THINGS will work together for good to them that love God."

RELIGIOUS PAPERS.

The reason why Religious Papers are not taken.

A correspondent who made some unsuccessful efforts to extend the circulation of our paper, writes us in the following words. "If we had more religion among us, we should think more of a *religous paper*, but at present our thoughts are too much occupied in earthly things."—*Col. Star*

AUGUSTA HERALD DISCONTINUED

The last number of the Herald, published at Augusta, Ky., gives notice that it will hereafter be discontinued, in consequence of bad debts, poor subscribers, and limited circulation. The editor, in his valedictory to his patrons, makes a very ingenious parody upon the Declaration of Independence, of which the concluding paragraph affords a good specimen:

"We, therefore, the proprietor, publisher, printer, and editor of the Augusta Herald, in the editorial cabinet assembled, appealing to the public for the correctness of our course, do in the name of our empty pockets, unpaid notes, and dunning creditors, publish and declare, that the Agusta Herald is, & of right ought to be—DISCONTINUED: that it is absolved from all further obligations to its patrons, to furnish them the weekly 'signs of the times;' and that, as a discontinued paper, the editor has a right to make out his bills, collect his arrearages, *pay his debts*, and perform such other acts of necessity, as publishers are sometimes compelled to resort to, to possess their just wages. And for the support of this declaration of our intentions, with a firm reliance on the more punctual payment of debts due us by our patrons, we pledge to them our sincere acknowledgments for their support, a desire that they may be hereafter better entertained, and—a *receipt in full* of all demands.

ORIGIN OF SLANDER.

Mother Jasper told me that she heard Greatwood's wife say that John Hardstone's aunt mentioned to her, that Mrs. Trusty was present when the widow Parkman said Capt. Heartwell's cousin thought Ensign Doolittle's sister believed that old Miss Oxby reckoned that Sam Trifle's better half had told Mrs. Spaulding, that her mother told her that she heard her grandfather say—that Mrs. Garden had two husbands!!!

THE WESTERN
Luminary.
PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
MARCH 5, 1828.

THE BIBLE CAUSE IN KY.

We earnestly solicit the attention of our readers to the address of the Board of Commissioners lately appointed in Lexington on this subject, which will be found on the 2d and 3d pages of this paper. And in connexion with this address, we hope they will read a short sermon, entitled "*the Spiritual measure of benevolent efforts,*" which they will find on the 6th and 7th pages. We hope no one will be alarmed at the calls that are now making for redoubled efforts in the great cause of Christian benevolence. Who does not willingly and *gladly* receive the bounties of Providence? Remember, "*It is more blessed to give than to receive.*"—Christian reader; do you believe it? Prove your faith, by your works.

The Constitution of the Presbyterian Education Society of Kentucky, came to hand too late for this week's paper. It will be inserted next week.

REVIVAL AT MILLERSBURG, K.

Mr. Skillman,

I had expected that some brother who was at Millersburg at the late Communion Meeting, would have given you some account of the work of the Lord at that meeting.

On Friday the 15th Feb. the meeting commenced. At first I saw little appearance of general feeling: yet I *did* see that praying persons were expecting the commencement of good times. They were not disappointed. The Lord, on Saturday, began to manifest His stately steppings. On Sabbath there came 9 persons to the Lord's table for the first time; on Sabbath night the feelings of the congregation were yet more solemn and intense. On Monday the aspect of things was peculiarly interesting even, for these blessed times, and indeed there was, perhaps, a more deeply solemn and blessed state of feeling, than I have seen during this revival. The congregation had been progressively increasing until Monday, and then, though there were fewer persons, there was, if I judged rightly a greater number of persons whose faces were turned Heavenward: and I left some 40 inquirers. I could but thank God that it was His good pleasure that I should be there to witness His Doing of Mercy.

J. C. HARRISON.

To the editor of the Western Luminary.

Bloomingburgh Ohio Feb 24 1828.

Dear Sir,—Pleased with the exercises of yesterday, I will give you some account of them. The Church of Bloomingburgh, ever since I have been their Minister, have met annually at our house, to make some expression of their friendship, and to give us an opportunity of shewing ours to them. This reciprocation consists on their part in presents in variety. Farmer's wives with their daughters, bring bunches of flax or wool, or cotton, or yarn, or thread. Merchants and Mechanics, all with something in their various lines of business &c. These things are thrown into a common pile in one end of the porch, and are found not a little profitable to a needy family; but the tone of feeling, or friendly sentiment, is to us far more pleasing. Then on our part, at 11 o'clock, we give a sermon, on the relative duties, or an appropriate address. Then we have vocal music. And in the end a plain but comfortable dinner; and so break up. Yesterday was the 10th anniversary of this sort since we came to Bloomingburgh.

Yours respectfully,
WM. DICKEY.

RELIGIOUS NEWSPAPER CONTROVERSY.

The following excellent remarks on this subject are taken from *Zion's Herald*, a Methodist paper published in Boston:

HOW MUCH CONTROVERSY SHOULD THERE BE IN A RELIGIOUS NEWSPAPER?

This is an important question, which cannot be answered by mere assertions, however positively they may be made. To decide fairly, papers, magazines, tracts and cumbrous volumes that have been filled with controversial writings on religious subjects should be summoned from the forgetfulness in which they sleep, and called upon for the proofs they may have that they, in their effects on the moral condition of men, have been blessings. A wide distinction should be made between the words—*controversy* and *reformation*. There have been times in church history when the spirit of reformation spoke loudly in sermons, devotional writings, from the pulpit and the press; it was the voice of truth uttered by a great multitude, and never has its purity been alloyed so as to destroy its fulness or force. Such was the voice uttered by the German reformers, and later still, the voice of the English and Scotch reformers—such the voice of Wesley and Whitefield. But, we ask, how much must a religious newspaper, at the present day, lay the scourge of knotted controversy over the heads of those denominations of Christians who, although they may have peculiarities diverse from others, have a certificate from the Master of Christian assemblies that the Lord owns and blesses their labors. This is a question of vital importance to those who conduct a religious journal—it is a question on which we feel unable to decide. One thing, however, is certain, that misrepresentations of the sentiments of different denominations of Christians are scandalous and unworthy the Christian name;—connected with this is another reflection—that it is extremely difficult for a person of one denomination to avoid *misrepresentation* when undertaking to state the peculiar views of another, even though the difference in belief should be small. In this country, such is the liberty of thought, there are many shades of belief, varying from any given standard, to be found in nearly every religious society. The blow that is aimed at certain doctrines, in consequence of this variety, oftentimes does not strike the living—it falls on the inhumed.

Our attention has lately been called to this subject, or rather to the solemn responsibility of the editorial office, by the following facts, communicated in a letter from a clergyman who resides in one of the southern atlantic states. The person to whom he alludes is a respectable female, who has spent many years of her life in forgetfulness of God. She was laid on a bed of sickness—she became interested to secure the salvation of her immortal soul, but was surrounded by those who neither knew nor cared about religion themselves, and could give her no assistance. In this situation some copies of Zion's Herald fell into her hands. They afforded her instruction, and, through the blessing of God, comfort and consolation. Her disease continues, affording not the most distant hope of recovery, and her name has been sent as a subscriber from the first of the present year, with a portentous intimation that six months must bound her subscription, as her soul, at that time, would probably be in another world. The paper is to attend her as a spiritual friend down into the shadows of death. Shall we pour into the ears of this immortal being, so soon destined, speaking from probabilities, to stand in the beautiful streets of the New Jerusalem—shall we pour into her ears the vituperations of controversy? shall we not rather strive, correspondents as well as editor, to load the winged sheet with bright thoughts of love to God—peace on earth, good will to man?

THE REVIVAL IN BOSTON.

We learn by a gentleman from Boston, that the revival is still as interesting as in months past. In the congregation with which he is connected scarcely a week has passed for 22 months, in which there have not been more or less instances of conversion. The same is probably true of other congregations. Christians are beginning to feel that, if they do their duty, the blessing may be perpetual. The whole number of conversions among the various denominations is probably not less than 1200 or 1500. Considering that Boston has of late been eminently the seat of error, it is doubtful whether a more precious revival was ever witnessed in this country.

N. Y. Obs.

THE BIBLE SOCIETY OF ALEXANDRIA, VA.

We have learned with great pleasure, that the Managers of the young men's Bible Society of Alexandria, have resolved to furnish, with a copy of the scriptures, every destitute family in NINE COUNTIES. At a special meeting held on the 28th of January, in the Lecture Room of St. Paul's Church—the Rev. Mr Jackson in the chair—after some preliminary inquiry and discussion, the following resolution was unanimously adopted:

Resolved, That in aid of the effort now making by the Bible Society of Virginia, and in reliance upon Divine Providence, this Society will explore, and within one year supply with the Holy Scriptures every family destitute of them, in the following counties, viz *Alexandria, Fairfax, Prince William, Stafford, King George, Westmoreland, Richmond, Northumberland* and *Lancaster*.—VIS & TEL.

MISSION TO BUENOS AYRES.

We learn from the Philadelphia Christian Advocate, that the Board of Missions of the General Assembly have it in contemplation to send one or two more Missionaries to Buenos Ayres. The Rev. William Torrey, their present missionary in that city, is laboring faithfully and successfully in the duties of his calling, without opposition. It is doubtful whether in any other of the New Republics, Protestant missionaries would at present be suffered to reside; but in Buenos Ayres, a formal Act of Religious Toleration gives to

such missionaries an open door of usefulness.

If the religion of Protestants is the religion of the Bible, the whole of South America as well as other portions of the world, must ere long be brought under its influence: and as in other cases God usually works by means, so there is reason to believe it will be in this. These therefore should be regarded as the first of a great company of laborers who are to occupy this interesting field,—most of whom must be sent forth by the people of the United States.

N. Y. Obs.

National Legislature.

CAPTORS OF THE PHILADELPHIA.—In the Senate, a bill was passed for the relief of Susan Decatur and others, legal representatives of those brave men who re-captured and burned the Frigate Philadelphia, under the guns of the castle of Tripoli. It provides for the payment of 100,000 dolls. to said representatives, viz.

To the legal representatives of Com. Preble, 5,000 dolls.

To Susan Decatur, legal representative of Stephen Decatur, of the first class of officers, 31,412 dolls

To the second class of officers, (James Lawrence, Joseph Bainbridge, and Jonathan Thorne,) 12 564 dolls

To the third class of officers, 14 958 dollars.

To the fourth class, 12 215 dollars.

To the fifth class, 11 074 dollars

And for 42 seamen 12,373 dollars.

RETRENCHMENT.—Mr. Chilton's resolutions on the subject of retrenchment,—so modified as to bear but little resemblance to the original,—have at length passed the House unanimously. They provide for the appointment of a Select Committee, whose duty it shall be to inquire and report to the House, whether any retrenchment can be properly made in the number of officers of the U. S. government, or in the amount of their salaries; and if any, what.

REVOLUTIONARY PENSIONERS.—A bill making an appropriation of 850,000 dolls., in addition to the unexpended balance, for the relief of Revolutionary Pensioners, passed in the Senate to its third reading.

GENERAL APPROPRIATION BILL.—In the House, Feb 8 was passed the General Appropriation Bill for the support of government, &c.

COLUMBIAN COLLEGE AT WASHINGTON.—A Bill has been reported in favor of relinquishing the United States claims upon this College, amounting to upwards of $30,000. In the debate on the question of its acceptance, Mr. Johnson, of Ky. remarked, that "as far as the Committee had investigated the affairs of the institution, he believed a disposition was generally displayed by the creditors to accept a compound, by which they should receive 75 dollars in the hundred. It was understood that contributions in various quarters of the country, had been or would be made, under the condition that Congress should be induced to release the College from this demand.—If this bill was passed, all the creditors would receive 75 cents on the dollar and the institution would be allowed to go on. If it were rejected, the institution would be ruined. The United States could not compromise. It must either insist upon its claim or give it up. He asked whether it was better to hold on upon a demand, which was in itself worth nothing, or by its relinquishment enable the College to go on prosperously? he gave it as his candid opinion, that, if the bill were passed, the institution would receive, and by the next session have, upwards of one hundred students, and all this would be effected by giving up a demand which was not worth the pen he held in his hand." The bill was finally recommitted, "with instructions that the Committee ascertain and report the amount of the debts *due* by the College, to whom they are payable, for what they were contracted, and when they are payable: And also, that the Committee ascertain and report the *whole funds* owned by said College, and in what they consist: and whether there is any arrangement by which the United States are to be restored to their former situation, should the present debtors be *released*

N. Y. Obs.

From the New-York Observer.

FOREIGN NEWS.

The ship Corinthian arrived here on Thursday evening from London, which place she left on the 3d of January.

TURKEY AND THE ASSOCIATED POWERS.—The great question on which so many interests depend, is yet undecided; though the general aspect of things is unfavorable to peace. It appears that on the 24th of November, the Ambassadors of England, France, and Russia, had a conference with the Reis Effendi, in which the latter appeared to avoid every thing which would decide the question definitely. In the language of the Augsburgh Gazettee, "the discussion became animated, and was so much prolonged as to weary the patience of the Ambassadors, so that one of these gentlemen exclaimed, 'You wish for war, you shall have war.' (*Vous voulez a guerre; vous aurez la guerre.*) The conference terminated without any precise result. The French Ambassador however, retained the hope that the Porte would ultimately yield to the wishes of the Powers. The Russian and English Ambassadors, entertained a different opinion."

An Odessa date of Dec. 8th declares that on the 27th, the Ambassadors demanded their passports. It is said, nevertheless, that they remained yet several days, and would not set sail until the beginning of December. On the 1st they exhorted, by circulars, their respective fellow subjects to put their affairs in order, so that they might be ready in the space of three days, if they wished to depart.

GREECE.—A report had been in circulation, of the burning of the Greek fleet at Scio. It is probably without much foundation.

An Ancona date of Dec. 10, remarks that Gen. Church had arrived in Eastern Greece, with 5,000 men, and had been joined by several Greek Chiefs, among whom was Varnakioti. He landed on the 30th of November, at Dragomestre, in Acarnania, where he proposed to take possession of Missolonghi, which has only a small garrison, and to excite the inhabitants of Epirus and Albania to take up arms. He was supported by five Greek ships of war. Ibrahim Pacha had burnt Tripolizza, and gone towards Navarin, Caron, and Modon. It was reported that he wished to hire some European merchantmen, to return to Egypt.

FRANCE.—A letter to the Editors of the N. Y. Courier dated Paris, Nov. 17, states that "horrid massacres have been committed in the streets of Paris; upwards of 120 citizens have been killed & wounded—17 killed; on the side of the military 10 officers and 102 privates were wounded." Circumstances, if true, probably growing out of the late election in which the liberal party triumphed.

BRAZIL.—The Editor of the Delaware Gazette has received from Buenos Ayres a report that the Province of Rio Grande had revolted from Brazil. If this be true, it is an important event, and will add not a little to the present embarrassments of the Emperor, while at the same time it will greatly strengthen the cause of the Republicans. A Buenos Ayrean privateer lately captured a Brazilian ship loaded with guns, and a brig having on board 70,000 dolls.

DIED,

On the 3d inst. at the house of the Rev. N. H. Hall, Lexington Ky. *Horatio G. Hopkins*, a Medical Student, from Georgia. He was a member of the Presbyterian church, a devoted christian, a gentleman of easy manners and, of an amiable and cultivated mind, a native of New-York; his death was tranquil; a few minutes before he expired, he expressed his unshaken confidence in the Lord Jesus Christ, and a perfect submission to the will of his heavenly Father. He has left a widowed mother, in Niagara county, New-York, to lament his death.

Blessed are the dead which die in the Lord, they cease from their labours and their works do follow them. Reader, what would have been thy condition, hadst thou have died instead of this amiable friend of the Redeemer.

[COMMUNICATED]

From the N. Y. Eclectic Recorder.

DEATH OF GOV. CLINTON.

We are under the painful necessity of announcing to-day the melancholy event which has suddenly and unexpectedly removed our chief magistrate from the scene of his glory and usefulness. By the papers from Albany it appears that on Monday evening Feb. 11th, while reading in his library, in company with his son, he suddenly expired; his death being caused, it is supposed, by the bursting of a blood vessel upon the heart. The following brief statement, which we have hastily drawn up, may not be uninteresting to some of our readers.

De Witt Clinton was born in 1769 in the county of Orange, in N. York, and in 1786 commenced the study of the law. In 1797 he was a member of the Assembly in the New York Legislature, afterwards a Senator, and in 1800 a member of the Council of Appointment. He was appointed in 1802, a Senator of the United States, and in 1803 was chosen Mayor of New-York, which office he filled, with few intermissions, for several years. While Lieutenant Governor of New-York, in 1816, Mr. Clinton was proposed as a candidate for the presidency, and soon thereafter almost unanimously elected Governor of New York. Of his later career of usefulness, of the offices he has filled, and of the differences of opinion respecting him, we need not speak. We believe that all parties will unite in acknowledging his superiority as a statesman, and that his death will be viewed by the great and learned in both Europe and America as not only a loss to our state and our union, but a loss to the world.

UNITARIANISM UNMASKED;

Its Anti-christian features displayed; its Infidel tendency exhibited; and its foundation shewn to be untenable; in A Reply to Mr. Barton W. Stone's Letters to the Rev. Dr. Blythe.

BY THOMAS CLELAND D. D.

THE author of this work has redeemed his pledge, given in the Title-page, to the full conviction and complete satisfaction of many who have perused it with candor; and whose sentiments are in accordance with the following testimony of a very intelligent correspondent from a distance, who says, "I prize the work not only for its complete overthrow of the Unitarian System, but likewise for the body of Divinity condensed in so small a bounds, and the abundant testimony drawn from the Ancient fathers in support of the great truths it professes to vindicate. Indeed I think the work a model of controvertial writing, and unanswerable. I should like very much to own a copy."

Though this work has had an extentive circulation, with considerable effect and utility to many, yet it is believed there are many others who would gladly procure a copy for themselves and their friends, who have never yet known of its existence. A small portion of a large edition is yet on hand principally in Pamphlet form, and can be had, with a liberal deduction, by any one at a distance who will enclose $5 to Lauty Holman, Esq. P. M. Salvisa, Mercer County, Ky. with the necessary instructions respecting the place where, and the person to whom the books should be sent.

☞ A few copies for sale at the Luminary office.

FAYETTE COUNTY BIBLE SOCIETY.

THE Agent informs the public that he has lately received a supply of Octavo Bibles of a superior quality, from New-York, and also an assortment of Bibles of a smaller size. Applications can be supplied by calling at my office in Mr. Sayre's Counting house, main-street, Lexington.

THOS. NELSON, *Agent.*

Lexington, Feb. 29.

From the National Preacher.

SPIRITUAL MEASURE OF BENEVOLENT EFFORT.

By Austin Dickinson, A. M.

To do good, and to communicate, forget not; for with such sacrifices God is well pleased.—Heb. xii. 16.

Who that expects to meet the Lord Jesus in the heavens, and to reign with him for ever, would not rejoice to be able to say, *I have glorified thee on the earth; I have finished the work thou hast given me to do?* But the question is sometimes asked, How much are we required to do, that we *may finish our course with joy?* The best answer to this question, is that touching eulogy of the Saviour, *She hath done what she could.* It is to be feared, however, that many, even of those who bear the name of Christ, and hope to share his eternal glory, have not yet come to any settled conviction *that they are bound* TO DO ALL THEY CAN *to advance his kingdom.* To such persons we would suggest a few thoughts on the *Duty*, the *Privilege*, and the *Manner* of contributing for this great object.

I. As it respects the *Duty;*

Your relation to the great Redeemer and Judge, as *accountable stewards of his bounty*, makes it your duty to work for his glory, and for the advancement of his kingdom among men. *What hast thou that thou didst not receive?* Your talents, your property, all your opportunities of usefulness, are from God. He has given them, or rather *loaned* them to you, for a few fleeting years, and expects you to give account of the purposes for which you improve or abuse them.

By the very *nature of your Christian profession*, you are also solemnly bound to devote yourself and your possessions for the advancement of Christ's kingdom. In entering into covenant with his church, if you do it heartily—if you do it without gross hypocrisy—you make a voluntary surrender of yourself and of your all to Christ; you promise before God, angels, and men, to be *the Lord's.* With the vows of God on your conscience, then, you are virtually pledged *to do what you can* for advancing his kingdom, not merely in your own soul, but in the souls of others to whom your influence may extend. The primitive Christians not only professed, but actually exemplified this spirit of Christ. The apostles "counted not their *lives* dear unto them, so that they might testify the gospel of the grace of God." And their first converts did not hesitate to make great sacrifices to aid those intrepid missionaries in rescuing others from the darkness of heathenism, and from the damnation of hell. "As many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." How many a modern professor, though rich, would shrink with disgust from the suggestion of his *selling lands* for a like holy purpose! But the man, who will let a sinner go down to the second death, rather than part with lands or money to save him, has not the spirit of Him who died for sinners. He does not love his neighbour as himself. He has not the spirit that reigns in heaven.

A proper regard for *the honor of Christ and his Church*, also binds you to be conspicuous, according to your ability, in exertions and sacrifices to advance the Gospel. If, by wilfully withholding, you give the world occasion to say, 'that you are as selfish, covetous, worldly-minded, as they are; you thus bring reproach and shame, not merely on yourself, but on the sacred name of Christ. You thereby cause many to "blaspheme that worthy name." But if, on the other hand, you show before an ungodly world, that you really regard the honour of Christ and the eternal interests of man,—you thus compel others to admire the benevolent spirit of the Gospel; and perhaps lead many to unite in glorifying its Author.

You are bound, likewise, by *infinite obligations of gratitude* to the Saviour *to do what you can* to extend his Gospel. O, think of the eternal height of that throne from which He descended; think of the dreadful curse of God to which He submitted; think of those endless agonies from which He redeemed you; think of that eternal weight of glory to which He invites you; and estimate, if you can, your obligations to the Saviour; and then, act worthy of Him who hath called you unto his kingdom and glory.

The *value of immortal souls* should also stimulate and compel you to make great sacrifices, if by any means you may enlighten and save some. You know that many millions, now on the earth, are involved in gross idolatry and crime; ignorant of the only true God and of the only Saviour. You know that every one of them has a soul, that, like your own, must live and expand for ever. You know that every one of them, by being furnished with Living Bread, and growing for ever in the knowledge and likeness of God, is capable of inconceivably more happiness, than has yet been enjoyed by all created beings in the universe;—or by sinking for ever in guilt, is capable of more misery, than has yet been endured by all the millions that have lived on earth or in hell. All past enjoyments or sufferings of all creatures in heaven, earth, or hell, have been but *temporary*; they can, therefore, bear no comparison with the bliss or wo of one soul, measured by *Eternity.* Every soul of every sinner on earth, then, is immeasurably precious. And you know that the *New Testament in Christ's blood*, if received in faith, can prepare idolaters, as well as you, to stand faultless before the throne; and to become partakers of that "exceeding and eternal weight of glory." But "how shall they believe in Him, of whom they have not heard? and how they shall they hear without a preacher? and how shall they preach except they be sent?"

Viewing yourself, then, as *a steward of God's bounty*—pledged *by a Christian profession*—inseparably connected *with the honor of Christ*—bound to Him *by infinite obligations*—and surrounded *by millions*, each of them *more precious than worlds*—does not the *Duty* of exertions to save them bear upon you with infinite weight? Under such responsibilities, must lands, or houses, or money, or family advancement, or ignoble ease, be your chief desire? Must your immortal mind, your heaven-born spirit, be here wrapt up in *selfishness* and *local* interest? Or shall it embrace the human family as a common brotherhood; and *do what it can*, to present every man perfect in Christ Jesus?

II. But, to contribute for the advancement of Christ's kingdom is not merely a *Duty*;—it is a glorious Privilege.

The habit of giving with a proper spirit, tends continually to *widen and elevate the mind.* By employing our hearts and hands in works of charity, we become co workers with God—we share in the honor of executing His benevolent plans—we become associates with those loftier "spirits, sent forth to minister for them who shall be heirs of salvation." By such employment our character is elevated in the scale of intellectual and moral beings. We take a higher rank among the creatures of God; and are qualifying ourselves, by healthful exercise, for still more elevated and more honourable employment in His kingdom of glory;—qualifying to become kings and priests unto God for ever and ever.

The habit of contributing, with a proper spirit, is a source of purest *enjoyment* to the giver: and the more expansive his benevolence, the more does his felicity resemble that of the Supreme. He, whose heart has glowed with benevolence from eternity, and who, in return, has received the homage and gratitude of uncounted millions—He, who knows what of pleasure or of pain has dwelt in every bosom—He hath testified, *It is more blessed to give than to receive.* And every man, who, in the spirit of Christ, has eminently contributed to bless the world, will heartily respond to this testimony. If we look abroad among our acquaintance, we find, perhaps one among a thousand, who is evidently *living not to himself;* but whose mind is ever contriving, or whose hand is labouring to augment the means of spiritual blessedness; and we involuntarily pronounce him *the happiest man among the thousand.* He is happy in life and in death. For while with one hand he scatters blessings on the world he is leaving, with the other he reaches forth to an unfading crown, and to imperishable riches at God's right hand. But, O Death! how terrible art thou to that man who is at ease in his possessions! who loveth them more than his neighbor or his God! and, O Eternity! Eternity! how long and how dismal will be the period of thy revolutions to that man who *trusts in these uncertain riches;* and *is not rich towards God!*

III. To those who feel, in some measure, the Duty and the Privilege of contributing to advance the Gospel, we would say as to the *Manner;*

In the first place, as far as the nature of the case will admit, *have some settled plan,* or *system,* in regard to the amount and particular objects of your religious charities. Every man, of common intelligence, feels the importance of previous arrangement, and order, in the management of his *temporal* concerns. How then, without guilt, can he be content to have no system in this important work? It might be of incalculable use to the individual, as well as to the general cause of benevolence, if each Christian would, at the commencement of the year, sit down, and, with the map of the world and the realities of eternity before him, make a solemn consecration of such amount, or of such proportion of his income, as, in sober judgment, he can contribute during the year. In such a transaction he would not dare deliberately to put off God with a pittance. Or rather, I should say, in such holy intimacy with the God of benevolence, he would feel his heart new opened—he would have no disposition to stipulate in penurious measure. Such special acts of consecration are repeatedly recommended by Scriptural precept and example. "Vow, and pay unto the Lord, your God: Let all that be round about him bring presents unto Him that ought to be feared." "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on; then shall the Lord be my God; and of all that thou shalt give me, I

will surely give the tenth unto thee." It is impossible not to regard with unqualified respect the few instances of a similar character known at the present day. And were such examples common in the Churches, we would witness a much stronger and steadier flame of benevolent enterprise. Prone, as God knows even good men are, to pervert His gifts for *selfish* purposes. He does very properly require of them a special bond—a solemn, irrevocable covenant—devoting a reasonable portion for His service and glory.

As preparatory to the foregoing, it would not be amiss, especially for those who complain of frequent calls, to make a little estimate of what they have given the year past, and to compare the amount with what has been needlessly or wickedly expended? O. shrink not from this estimate, however mortifying to spiritual pride; for a full reckoning must one day be made, under circumstances infinitely more solemn: and then wo unto him who now dealeth with himself deceitfully.

In contributing for the spread of the Gospel, it is likewise important, as far as possible, *to act in concert with others*, in regard to the time of giving and the particular objects to be accomplished. Union is strength And human nature, in all, is so constituted as to be powerfully influenced by example. It is for this reason that we are commanded to "let our light so shine before men, that they may see our good works, and glorify our Father who is in heaven." The well known example of *a certain poor widow who cast in two mites*, has exerted an influence, for eighteen hundred years throughout the Christian world; and will continue to do so, till the *consummation of all things*. Let no individual, then, presume to say, that his example is unimportant: for God, *who seeth not as man seeth*, can cause the humblest offering to give new impulse to the charities of a neighbourhood, or nation

It is important, likewise to maintain *uniformity* in the practice of giving, whenever there is a reasonable expectation For, one individual, by withholding, may dampen the ardor of *many*. And the most generous benefactor may suffer materially in his character, and thus injure the general cause, if on some occasions he exhibit a total want of kindly feeling, and incur, whether justly or not, the charge of *meanness*.

In addition to pecuniary gifts, *every* person, however limited his influence may seem to be, should inquire seriously, in what manner his peculiar *circumstances*, or *talents*, may enable him to advance the Gospel. Some may combine the *industry* of a neighbourhood, or of an extensive circle of acquaintance, in works of Charity. Some have the tongue of persuasion, or the pen of a ready writer, and may enkindle others

"With thoughts that breathe and words that burn."

Some, by a word fitly spoken, may, with the blessing of God, put it into the heart of a single family, here and there, to support a Missionary, or to educate a Christian Minister Some, by the extensive circulation of a Tract, or other Religious Publication, may accomplish a thousand fold more, than by pecuniary gifts. In almost every village, there is perhaps some one individual, who, by a little self denying effort, might bring all its families under the influence of Periodical intelligence; and thus, indirectly, aid all our benevolent institutions. Every individual, male or female, by occupying the talent which God has given, may secure that blest eulogium, *She hath done what she could* At present the impression is very general that some five or ten years hence, we shall look back with surprise on the little that is now doing A plain confession that, with all our self-complacency, we are very far from *doing what we could;* and are therefore verily *guilty* At the same time, according to the usual ratio of deaths, in less than ten years, about THREE HUNDRED MILLIONS of our race must pass into eternity—most of them now ignorant of the *only Name given under heaven, whereby men can be saved*. Who, then, that knows these facts, can refrain from new and memorable efforts for spreading the knowledge of Jesus Christ?

Finally; *what thou doest do quickly:* for time is on the wing. *This year thou shalt die This night thy soul may be required of thee.* Thousands are dying every hour: And soon will the Judge descend with power and great glory, to *reward every man according to his works*. This will be the rule of evidence on that great day. And no other is needful, for now settling the question, whether you *be in Christ, a new creature*. Here is room for demonstration, what *God you are serving*—for what world you are preparing—what is your great *object of pursuit*—what your *rule of action*—what your *heart*. And here may be at once decided, what shall be your transport or terror, when the heavens and the earth are shaken *by the voice of the arch angel and by the trump of God*.

UNIVERSALIST RESIGNATION

Passing through a town on the sea coast of Massachusetts in the month of June, 1826, I stopped for the night at a tavern most rurally situated, about two miles from the principal village. While above me the heavens were of brass, and the rain of the land powder and dust, here was a little spot where the verdure still bloomed, and the smile of beauty lingered. It was but a little spot; for as I cast my eye upon the hills toward the setting sun, I perceived nothing but barrenness and desolation. The tavern-house was beautifully sheltered by shade trees; close adjoining was a store, at a little distance a farm house; and down by the water a ship-yard, where the rattling of fifty hammers sounded the note of industry. The curiosity which I felt to see the spring that kept all this machinery in motion, was soon gratified; for as I sat in the portico, marking a light haze which sprung up in the West, I perceived him approach, and in a few minutes he was seated at my side. I never saw a more perfect picture of a worldling; while at the same time his gray hairs and strong features gave him the appearance of a philosopher. The terrible drought was of course the first topic of a conversation; and desiring to give it a favourable turn, I dropped a remark on the duty of resignation, in which he appeared to concur. I observed to him, however, that he seemed to be exempt from the common calamity: for so green a field I had not seen since I left Boston. "True," he replied, "this meadow is still green; but look at those hills yonder, and see my pastures. In common seasons they are covered with verdure; but now, you would as soon think of turning cattle into the Deserts of Arabia. Yet I do not complain. Wet or dry, it is all the same to me" I inquired the ground of his resignation; thinking it possible that I had mistaken his character. "Formerly," he replied, "when I saw my fields withering, I was uneasy and could not submit. To correct my repining disposition I bought an island just below the ship yard, and erected extensive salt works. Since then, whenever a drought has occurred, my mind has been perfectly tranquil; for *the more my pastures are burnt with drought, the more I gain in the manufacture of salt.*" As all this was communicated in sober earnest, I endeavored to restrain my risibles; and we passed to other conversation, in which I found that he was a staunch Universalist He took the [New England] Galaxy, he said, for a number of years; but of late it had become so tame, [being a little less scurrilous in matters of religion] that he had ordered it discontinued.

In reflecting on this interview, I was led to consider whether much that passes for true resignation might not have its origin in motives equally unworthy. How many are reconciled to the loss of friends, by the gold which falls to their inheritance! How often on the bed of death, are men resigned to their fate, because they know that recovery is hopeless, and because they conceive that resignation is a Christian virtue, which may possibly carry them to heaven! Truly, the heart is deceitful above all things That only is *Christian* resignation, which consents to suffer because God has done it. "It is the Lord, let him do what seemeth him good." "The Lord gave; the Lord hath taken away; and blessed be the name of the Lord." *N. Y. Obs.*

A PREACHER OF DEISM.

From the Journal of a Missionary in Ohio.

Saturday Jan 19. This evening my suspicions were realized in respect to the discourse to be delivered by Dr ———; under the appearance of a Lecture on "Moral Philosophy," he discoursed on *man, his origin, nature and end*. He followed nearly the sentiments of Robert Owen, of Lanark, and might be attached to the *first and second class of Deists*, as defined by Dr. Clarke in Buck's Theological Dictionary. After the Lecture an opportunity was offered for any person to ask him questions, which was embraced by an individual present. To the question, Has man a soul? the equivocal answer "Man is a living soul," was given. To the question, 'Is the soul of man material, or spiritual?"—an attempt was made to evade an answer; but being pressed, he observed, that in regard to morals, it is immaterial whether the soul of man be *mortal* or *immortal*. The individual proposing the questions was satisfied that ——— regarded man as a *living animal merely*, without a rational and immortal soul, and consequently without accountability; and took occasion briefly to prove the soul's immortality, and to shew the folly and madness of Atheism and Infidelity. A large collection of people were present. What the influence upon them will be, cannot be conjectured. The Deists were generally present, and towards the close, clapped and applauded their speaker. It may be they will now grow bolder in their opposition to true religion. We feel cast down, but not dismayed nor discouraged; for greater is He that is with us than they that are against us." *Ib.*

CHARACTER IS POWER.

The adage of Lord Bacon, *Knowledge is power*, is in every body's mouth; but is it more true or more important than that of John Foster, CHARACTER *is power*?

For the Western Luminary.

OBITUARY

OF POLLY ANN A. MARTIN,

Daughter of William W. Martin, Pastor of the Congregations of Salem and Livonia, Indiana,

Who died the 2d of Nov. 1827, in the 17th year of her age. She was born at Paris, Ky. and there dedicated to God in the ordinance of baptism. Her infant years were spent at Winchester, till the spring of 1818, when her parents removed to Washington County, Indiana, where she enjoyed the opportunity of an early education, under the immediate care of her now afflicted and bereaved parents. Through the blessing of God, her opportunities were improved in the acquisition of a fund of useful knowledge, and the formation of a character, that promised much comfort to her friends and usefulness in the church. She was a dutiful and obedient child, an affectionate & sympathazing sister. Her seriousness in youth evinced that she was the subject of early impressions of religion, and in speaking of her mental exercises, she said that the Spirit had been long striving with her. She did not however connect herself with the Church by a public profession till the latter part of her 15th year, when on examination she was received as a member of the Church of Livonia. She had an humble opinion of herself; a deep sense of her unworthiness kept her poor in Spirit; but she entertained exalted views of Christ as a Divine Saviour, and as an atoning and merciful high Priest who is able to save to the uttermost all that come unto God by him. This enabled her to place an unshaken confidence in the divine merits for all the purposes of salvation. While she lamented her sinfulness, and complained that she had done so little for the cause of her Savfour, she still replied to those that asked her of her hopes, that they were founded on the merits of Christ alone. To see the advancement of the kingdom of Christ especially in the Sabbath School, in which she took a lively interest, was the strongest motive she had in wishing to recover; but she said she was entirely resigned to the will of God, and wished her parents to exercise a christian resignation to the will of her heavenly Father; for she believed it was his will that she should not be continued long with them. Much of the state and exercises of her mind might have been obtained from her Diary, but it was lost in a subsequent part of her sickness; and nothing has been preserved but a few things detailed by a friend, who casually gleaned into it as she was writing in it some of the first days of her illness. But her record is on high.—During her last illness, which lasted nearly 3 weeks, she was oppressed with great inward weakness and great difficulty of respiration unable to speak much, yet, retaining the right exercise of her mind to the last, she still assured us of an unwavering confidence in the merits of the Lord Jesus. She manifested strong affection for her friends; she said to her mother, "Ma, I do not want you to leave me, I want you to stay by me to day." It was her custom to call her little sisters, and brothers to her, when they came into her room in the morning, and to kiss them affectionately, expressing a tender concern for their salvation, and exhorting such as were capable of instruction, to "remember their Creator in the days of their youth."

The patience with which she bore her severe and protracted illness, and the composure with which she viewed her approaching dissolution, assure us that she was divinely supported, that the everlasting arms were beneath her, and her faith fixed on him who is the Resurrection and the Life. The people of God and the ministers of Christ, she esteemed as the excellent of the earth, and being favoured with their visits at the time of the meeting of the Synod, she was greatly refreshed by their conversation and their prayers. She appeared peculiarly grateful for a visit by the Rev. Mr. Proctor, who providentially called on us a few days before her death, and sympathized tenderly with us, and was much engaged for her at a throne of grace. We trust that the prayers of God's people, for her, have been answered; and her afflicted parents have the consolation to believe that their earnest prayers for their dying child, have received speedy and special answers.

This is mentioned to encourage christians in general, and especially parents, to pray earnestly and perseveringly for the salvation of their beloved children.—A few more things might be mentioned as expressive of the state of her mind. She desired the word of God to be read to her frequently, and she appeared to be much comforted and supported by its promises. As long as she was able to use her voice, she joined with us in the praises of God; and when she could no longer articulate, no doubt but she made sweet melody in her heart.—to the Lord. Dr. Watts Hymns, and such as are evangelical, were her choice. The Hymn, "How firm a foundation, &c." was often sung to her, and was always cheering to her spirits. Some time before her death, she pointed out the 61st and 66th of the spiritual songs in Dupuy's Collection, as expressive of her state, and wished her sisters to commit them to memory. One morning, while the family were at breakfast, her sister C —— who was sitting by her, heard her say, in a kind of soliloquy, "I am going to the New-Jerusalem, to the General Assembly of the first born." The quotation, though incorrect, C —— says she gave in the words of her dying sister. This precious hope, we trust she has realized, and is now a citizen of the New Jerusalem, and joined to the General Assembly and Church of the first born who are written in heaven. She was our first born, and we have felt the bitterness of mourning for the loss of a first born.

The writer of this brief sketch, is well aware that many things have been omitted, and that the remarks made have been chastened by a heart of grief for the loss of a beloved child; but a sense of duty has led to a publication of this notice, as bearing testimony to the faithfulness of a covenant keeping God, as an encouragement to praying parents, and especially, as a warning to the young, who should, by every instance of early death, be led to a speedy preparation, by embracing the Lord Jesus Christ as their Saviour, that, should they be called to die in youth, to them too death might be gain, that they might rest forever with Jesus, and that their surviving parents, whom they love while they live, may not be left to weep over their mouldering dust, as those that have no hope.

LINES TO HER MEMORY.

The day that gave thee, dearest child,
To our parental arms,
Arose on us, with splendor's mild,
And sweet prospective charms.

To watch thee, in thy infant days,
To wipe thy early tears,
To guard thee, in thy tott'ring ways,
And silence all thy fears;

To clothe thy limbs, and find thee food,
Became our daily care;
To seek for thee some higher good,
Was made our constant pray'r.

To store thy mind with knowledge fair,
In days of growing youth;
To make thy soul thy greatest care,
Thy chief delight, the truth.

To lead thy footsteps to the Cross
Where Jesus bleeding died,
That thou might count all things but loss
For Jesus crucified.

That Jesus' service here below
Might be thy highest prize;
On earth a bud of promise blow,
And ripen for the skies.

How big with hopes thy joyous birth,
Or bright thy early noon,
Like ev'ry flower that grows on earth,
Alas they fade so soon!

A few short years with us below,
In mercy, thou wast given;
In grace's soil to live below,
And ripen fast for heaven.

A long adieu, our dearest child!
Now gone from time away,
From sins perplexing mazes wild,
To fields of endless day.

The stroke that sever'd us awhile,
Was painful to our mind;
That robb'd us of thy cheering smile,
And thy affections kind.

But 'twas a Father's hand divine,
That gave and took away;
And we to him our all resign,
And due submission pay.

Our future days to him be given,
And all our children dear;
O may we all now live for heaven,
And in his courts appear.

There, through our Saviour's grace divine,
May all our children soar;
Though lost below, in glory shine,
And join to part no more.

OBITUARY.

Mr. Skillman, -You will do an act of kindness to the friends of the Rev. *William Henderson* by giving a notice of his death in the Luminary. He died at my house in December last of a pulmonary, or consumption. He possessed much of the presence of God, and departed triumphing in the faith of the Gospel. He came to my house from the state of Indiana, where he had a congregation and preached until June last. ROBT. P. ALLEN.

Shelby C'ty. Ky Feb. 18th. 1828.

THE DIVINE PURPOSE, DISPLAYED IN THE WORKS OF PROVIDENCE AND GRACE;

IN A SERIES OF

TWENTY LETTERS,

Addressed to an inquiring friend.

MR. SKILLMAN,

Sir—I have read the "Letters on the Divine Purpose," with interest and pleasure.—The Author, whoever he be, is 'a workman that need not be ashamed.' The style is modest, plain, perspicuous, and inoffensive; and the argument, in my judgment, invincible. The most tenacious opponent must read with respect for the author, if not with conviction. The feeblest capacity of those who believe the doctrine of Divine Sovereignty, can comprehend him, and must be enlightened, edified, and confirmed. The work has my cordial approbation, co-operation, and recommendation; especially to all whose sentiments are denominated *Calvinistic*; and who find difficulties, on this subject, in their own minds, or who may be harrassed by vigorous opponents. I wish you ample success in the publication, and desire that you consider me pledged for 50 copies.

THOMAS CLELAND.

Mercer County, Ky. Aug. 10, 1827.

CONDITIONS.

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THOMAS T. SKILLMAN.

Lexington, Feb. 1828.